

OF THE
CONVERSION

OF
Five Thousand and Nine Hundred
EAST-INDIANS,

In the Isle FORMOSA,
near CHINA,

To the Profession of the true GOD, in
JESUS CHRIST.

By

[unclear]

there, in a Latin Letter.

Translated to further the Faith and Joy of many.
Lond. by H. JESSET, a Servant of
JESUS CHRIST.

With POST-SCRIPT of the Gospels good
Successe also amongst the

WEST-INDIANS,
in New-England.

ISAIAH. 49. 12.

Behold, these shall come from farre; and loe, these from the
NORTH, and these from the WEST; and these from
the Land of SINIM.

¶ CINA is called SENARUM Regio; Ptolomei
lib. 7. cap. 3. Vide F. Junius
Annot. Isaia. 49. 12.

Imprimatur, JOSEPH CARM.

LONDON,

Printed by John Hammond, and are to be sold at his house
yeer-against S. Andrews Church in Holborne; and
in Paper-Head Alley, by H. Allen, 1650.

ЗАЩИТЫ
МОИХ УЧЕБ

ВОЛОСОВАНИЯ

СТАВРОПОЛЬСКОГО

ГОСУДАРСТВЕННОГО

УНИВЕРСИТЕТА

Императора Петра Великого

МОСКОВСКОГО

УНИВЕРСИТЕТА

МОСКОВСКОГО

УНИВЕРСИТЕТА

МОСКОВСКОГО



To his Christian Friends, in

ENGLAND, NEW ENGLAND,

or elsewhere, that pray for the Coming in
of the fullness of the Gentiles, that so
all Israel may be saved; H. Jessie wisheth
from his soul, exultation of joy, and
peace in believing.

Dearly beloved,

Here are three things, that (with many of you) I have greatly longed for; yea, four that I am in travell with, and must needs curse, till they be brought forth: namely, First, that on Earth, where the Lord's Name hath beene greatly dishonoured, there his Name may be greatly glorified, Psal. 113. 3. Psal. 67. 2. Mal. 1. 11. Secondly, that here, where his people have beene generally reproached, and their soules exceedingly filled with the scorning of those which are at ease, and with the contempt of the proud, Psal. 123. 4: that their reproach may be turn'd into honour, and their abasing into the garment of praise, Isai. 61. 3, 7. Isai. 35. 10. Thirdly, that the Earth may be so fill'd with the knowledge of Jehovah, that all his people may be one visibly, and serve Jehovah with one shoulder; and all differences and enmities amongst them may be removed farre away, Isai. 11. 9. 2 Esph. 3. 9. Job 17. 21, 23. And fourthly, for all the Ends before-held, That the fullness of the Gentiles might come in, and that so all Israel (the remainder of Naturall Israel being thereby provoked to emulation) might be saved, Rom. 11. 1, 11, 25, 26. Luke 21. 24. For which glorious time on Earth, the very

To the Christian Reader.

creature (which hath no hope of Heaven) *greasing and be-
ing in travell*, earnestly expecting, waits for, being subject
to vanities, untill that Glorious Libertie of the Sonnes of
God. How much more may we, whose Soules are alrea-
die freed, wait for that appointment for his Sonnes, the free-
dom of our Bodies also from all Thralldome? as Rom. 8.
19-23.

Therefore, what great matter of refreshing was ad-
ministered to my *Spirit*, when it was credibly reported by
M. Edw: Cresset, (then of Chelsey, now of London) That
some Thousands of Indians had of late beeene converted, by
means of a Dutch Minister conversting amongst them! What
hopes were hereby raysed, that the *Fulnesse of the Gentiles*
was ready to come in, and thereby of enjoying my Soules
longings shortly! I delayed not therefore to go to Chel-
sey, to heare of this more fully from himselfe; a man well
reported of, and well knowne to M. Lawrence, of the *House
of Commons*; and to M. Nye, M. Thomas Goodwin, and
M. Simson, and M. Bridge, lately of the *Assembly*: I
found, that he and his household lived there, but himselfe
by a Providence, was then abroad: Enquiring therefore of
Mistris Cresset, she certified me as followeth; which I wot
downe:

That her Husband and She (with their Family) came
lately from Delft in Holland, where M. Junius was
then living, and of good repute among the Ministers
and best People there. He told, of above fourre thou-
sand Indians that were brought to confess Christ, and
were Baptized: That himselfe (being a Dutch Min-
ister) was sent over many yeares agoe by the Dutch
Agents to their Dutch Plantation amongst the Indi-
ans: where, in some yeares space, having learn'd their
Language, he Preached to the Indians, and thereby
many were brought to the professing of Christ, and by
himselfe were Baptized. And his Wife dying there,
some

To the Christian Reader.

Some reasons moved him to returne for Holland. At his departure, the Indians shewed great affection to him, being greatly desirous of his stay: But not prevailing with him, they desired him to promise, either that himselfe would returne to them, or else that he would instruct one in their Language, and send him over to them, to teach them further: This he undertooke. And at his departing from them, they brought him many Presents; so that he returned worth the value of about ten thousand pounds. M. Junius, since his returne to Holland, married againe; and he hath endeavoured to instruct a young man in their Language, to send to them; and hath Printed some Catechismes in that Tongue, to send over unto them: the substance hereof, M. Cresset had from his owne mouth, when they were at Delft.

This was testified by Mistris Cresset to me, in the fifth Moneth, call'd July, about the seventh day, 1646. I return'd to London, much fill'd with joy, upon this Relation by Mistris Cresset; which was confirm'd by M. Cressets Letter to me, of the same Weeke: for your better satisfaction, take his owne words.

SIR,

I was on Thursday at Tower-hill, with a desire to have seene you, but Providence hath otherwise ordered it for the present. I was very sorry I was not at home when you came hither: I am desirous to give you the best satisfaction I can about the worke you heard of. There is (or at least was very lately) living in Delft in Holland, (and one of the Pastors of the Church there) one surnamed Junius (borne of Scottish Parents) in Rotterdam. The man I beleewe to be godly, and he is very well reputed of by the better part there. The man liveth

To the Christian Reader.

divers yeares in the East-Indies; during which time, he gained so much knowledge in the Language there used, as that he was able to Preach to the Natives, of whom, by his owne report to my selfe, he baptiz'd above fourte thousand. How strong his Call was to leave them, I know not: But at his departure from them, they boundfially laded him. He hath laboured to teach their Language so some young men; and according to his promise, to send one over to them. And he hath gotten a Catechisme, and some other things, Printed in their Language, to send so them. Thus much I heard from him my selfe.

whilst I was writing to you, there came one to me, whose Name is M. Halhead, who now liveth at Kensington: he lived neare two yeares in my house at Delft, and being a Scholar, had convers'd with M. Jansius; and he mentions all the same things that I have written, and thus much more: That about seventeene thousand of those Indians were turn'd from their Paganisme so farre, as that in severall places they came to heare him willingly, and that he baptiz'd above fourte thousand of them. If it may be to your farther satisfaction, I shall, God willing, by the first Ship write to him, and desire to know all, more particularly: which, I assure my selfe, he will satisfie me in; and then I shall willingly doe the like for you.

Saturday, Jul. 11.

1646.

EDW. CRASSET.

Having read this Letter with joy in the Lord, I entreated his performance of what he had kindly offered: viz. That he would write to M. Jansius himselfe, that I might be the more fully satisfied in severall particulars which I mentioned

To the Christian Reader

In my Letter to M. *Crefit*: Which accordingly he performed, in sending the same to M. *Juinus* in *Delft*. For more full Answer to which Particular, M. *Juinus* sent back to M. *Crefit* a Booke in *Latine*, in whiche *Dedication* Epistles to M. *Juinus*, the same things are mentioned: Of the truth whereof, by his owne sending it backe for such an end, he thus certified his approbation. M. *Crefit* having received this Booke, he left it for me with the honoured, the Lady *Aldyn* *ter* *Wittem*, (Wife to Sir *Theodore Adernes*, Baron of *Abro*.) of whom having received it, I was so affected with it, that I delayed not to Translaze it, out of *Latine* into our English Tongue, whatsoever in it was materiall to the purpose her forelaid; some other things, for brevity — being passed oves: Adding in the Margent some of the *Laws*, in some materiall passages, or expressions, which might be the more satisfactory, and desirable, to such as but understand the *Latine* Tongue.

Touching this M. *Juinus*, and also the *Amber* of that *Latine* Epistle, I have further enquired of M. *Ed: Richardson*, now a Preacher in *Yorkshire*, formerly in *Delft*, for some time together: who gives a very good commendation of them both, as good as of any Dutch Amblers he had there acquainted with, judging them very credible persons; and said, that those two Dutch Amblers were specially acquainted with *Juinus*. And it shemes thin M. *Juinus* was willing, that this so Glorious a Worke, that the Lord had done by him among these East-Indians, should rather be published by his good Friend, (*as aged you-ling and the appearance thereof*) then by himselfe: At a Glorious Worke begun amongst the West-Indians, by meane of M. *Elmer*, was published rather by his (and my) good Friend M. *Weyer* *beard*, then by himselfe. Part of which *West-Indian Relation*, I intend to adde as a *Postscript* to the end of this following Epistle, concerning the Conversion of those ~~more~~ thousand and more of the *East-Indians*.

From which Epistle is so farre, I will no longer detaine you; but onely so intreat you, That whilst you reade, or heare
the

To the Christian Reader.

this Relation following, you would oft lift up yowr heares
to the God and Father of our lord Jesu, with joyfull thanks
and prays, and with earnest prayers to the God of Mercie,
who is the God of his Servantes. That he would send forth his
Messengers to be his Labours, to the ffares Corners of the
Earth; and that you who are the Lordis Remembrances, would
groe him worthly, until he estableis, and all he shall make. I am
sullen (that long lanch byen in the dusk) to do a Praife in the
Evening. 16. 02. 6. And until he performe the other Three
things before said. That id everey may be ful. In the behal-
ving whereof, (in the midle of myward distractioun), exceed-
ingly refreshed hath often beene the heart of
blessed grida — and to yowr servis 2000
smol m. — Your Chaste person in Tribulation, and in sufferinge
from me se 1500 fforfeite labours, and in the affaires here af-
ter a 300 busyness swiftest herte, or golden labours, and to yow

H. JESSI.

time together: who gives a day and comes back in a
few hours? I pace up and down the floor of M.
W. & D. & D. in joyful, though noisy, tones
bust his ; and the old man, who has been

The Isle FORMOSA (alias Formosa), according
to 144. Minutes, is situate to the East of CHINA,
bounding within three Degrees on the South-east of
Equinoctial China, being as farre North-ward from the
Philippine Islands, where the Iloilo River almost under
the Province of Camar, about threescore Degrees of
Latitude, and 125° 30' E longitude (the base) and 126° 30'
E longitude (the top). But to which of which two
islands, I have not as yet beene able to know; but
I suppose it to be the Island of Formosa, because
it is the Island of Formosa which is contained in the
Islands of Formosa, and the Island of Formosa
is the Island of Formosa.

THE LETTER OF
M^r C. SIBELLIUS, Relating
that EAST-INDIAN Conversion
before-mentioned, here
followeth.

Reverendo, Pi-
etate tque Doctrina
Clarissimo Dei Viro,
Dominò ROBERTO
JUNIO, nuper de Ec-
clesia Dei apud Gentes
optimè mento; nunc
Gregis Dominici apud
DELPHOS, Pastori
Vigilantissimo. [Mu-
tata consultò in Tra-
ditione personâ.]

Quam superiori Anno,
nominò & iussu Re-
verenda Synodi Ecclesiaram
Trans-Isalanæ, Veneranda
Synodo Ecclesiaram Hol-
landie Borealis Harlemi,
Sancti si-mique consensu
restandi & seruandi causâ,
in-

A Monument, to the

Glory of God, and the blessed
Memoriall of the Reverend man of
God, very eminent in Pictia, and in
Learning, M. ROBERT JU-
NIUS, lately of the Church of
God, among the Heathen, in the
Iſle FORMOSA best deser-
ving; now of the Lords Flock
in DELPH, a most vigilant
Pastor.

When in the former yeare, [viz.
1643] in the Name, and by the
Assignment of the Reverend Synod of
the Churches of Overijſle, I was present
at the Honour'd Synod of the North-
Holland Churches at Harleim (for the
testifying and conserving our holy and
firme Agreement:) There, with great
B applause

2

interessum ; magno animus
applausu , & summa admi-
nazione ea excipiabantur,
qua de felici Ecclesiastum
Dei in Orientali Status at-
que incremento commemo-
rabantur. Una imprimis
Dolissime JUNI , inde-
cessu predicabantur diligen-
tia , & singularis , Unique
benedictione sociata Dverte-
ritas , in Plantandis , Rigandi-
s , & gubernandis Ecclesiis
apud FORMOSANOS.

Ego mox apud animum
meum statubam , dignum
esse preciarum illud D . i in
ceteris Gentes per te collatum
beneficium , quod toti Mundi
innotescat , & cuius im-
memor non sit omnium saen-
torum Posteriorum .

Quidem vero id hactenus a
mille quot sciam rursum ,
modum factum est ; Exha. p. 1.
mo. INGRESSUM innume-
rantium istam Vocacionem ;
secundo , PROGRESSUM-
QUE in illa ; & tertio , E-
GRESSUM ex eadem , ad
Dei gloriam , perpetuamque
rerum posteriorum memoriam ,
quae si faciliter exponam .

applause of all , and with highest admira-
tion , were those (*Glad Tidings*) re-
ceived , which made mention of the
happie state , and the encrease of the
Churches of God (*among the Heathen*)
in the *Eastern Coast* : Where , the un-
wearied diligence of the most Learned
J U N I U S , and his singular Dexte-
ritie , accompanied with the Blessing of
God , both in *Planting , Watering , and*
Governing of Churches amongst the
INDIANS , in the **FORMOSA**
Island , publickely was spoken of , and
commended .

I presently concluded in my selfe , that
this singular favour of God , by meanes
of him conferred upon those 'blinde
Heathen , was fit to be made knowne to
the whole World , and that the Posterite
of all Ages should never be forgerfull
of the same .

And because that hitherto this is not
enterprised , much lesse performed , by
anythat I know of ; I shall briefly and
faibly set forth , to the glory of
God , and the perpetual memoriall of
the things done ; First , his **A N-
G R E S S E** , or *Entrance* into that
holy Vocation ; then , secondly , his
P R O G R E S S E in the same ; and
thirdly , and lastly , his **E G R E S S E**
from the same .

I.
Of his INGRESSE.

Touching his Ingress, or his Call thither: *L Quod ad*
 This M. *Janius*, being ordained of G O D *Ingressum*,
 thereunto, was Nominated by the Honou- *O.*
 red and Pious Senate of the Famous Expedition *Per Pius*
 of the United Provinces of the Low-Countries, for *inclusa Bel-*
 the Conversion of Easterne-Indians, for the bring- *garum for-*
 ing them to the Knowledge and Faith of Christ, *infidels Ori-*
 and so for the furthering the * Conversion of those *estalis Ex-*
INDIANS in particular, in the Island called *peditionis*
FOR MOSA, who were blinde and miserable *Sentis con-*
 worshippers of the Devill, and slaves unto him. *verendum*

This great Task, and Charge, he readily and wil-
 lingly yeelded unto; and seriously considered of the
 diligent and fafull administration thereof.

And certainly, nothing is more honourable to
 God, nothing more acceptable to all good men,
 nothing more conducible to the appeasing of Con-
 sciences, nothing more salutiferous to the Hea-
 then, that sit in the darkness of Idolatrie, and Er-
 rors, and wofull shadow of Death; then the sending
 forth of fafull, able, and painfull Labourers into
 the Harvett; for opening the eyes of the Blinde, *ACT. 28.18.*
 and turning them from Darknesse to Light, and
 from the power of Satan unto God; that they may
 receive remission of sinnes, and an Inheritance am-
 ongst them that are sanctified by Faith that is in
 Christ.

To be an instrument of saving one soule (snatch'd out of the jaws of that infernall Wolfe) farre exceeds

A Note of all other gaines. The faithfull Servant of the most true Mini-ster, that in-
High rejoyceth more in this, if he may gaine to Christ a paore wretch, that is most contemptible in
the eyes of the world; then if all the Treasures of
eth love to the world were offered unto him. *He that shall convert one sinner from the error of his way, shall save a soule from death, and shall cover a multitude of sinnes,* as the Apostle James saith, (*James 5. 20.*)

To proceed: M. Junius being carryed by the good-hand of God to the Formosan Island, in the East-Indies, preached in Dutch, his Mother Tongue, amongst them † for above two yeares together, laying open the Mysteries of Salvation.

But the Natives there not understanding Dutch, he being moved with an exceeding desire of their Conversion and Salvation, and of freeing and discharging his owne Conscience, with great paines and speedie diligence, in a short time, even now in his adult age, he happily learned the barbarous Language and rude Idioms of those Heathen, who were of differing Speech and Manners; and wisely framed himselfe to speake to their Capacitie and Edification. And there they heard him speaking to them plainly in their owne Tongue, wherein they were borne, the Wonderfull Mysteries of the Gospel of Christ, for Twelve yeares together; [*viz. from the yeare 1631, to the yeare 1643.*]

*Indians
preached
unto, in
their owne
Language,
Twelve
yeares.*

† *Integro
biennio, &
quod exerci-
tari.*

Of

II.
Of his PROGRESSE.

Now touching his *Progresse*, or proceeding on, progressum
and successe amongst them; he was unwearied in *Vocatio-*
nis his constant dayly paines with them, for their *one*.
soules health, both publikely and privately: and the
Lord affisted him with speciall dexteritie, and gave * *Nam (as*
a wonderfull blessing upon his paines amongst them. *de Dorko &*
** For (to say nothing of *Dork* and *Tiroſe*) in six of *Tiroſe* dice-
the most famous Townes in the Northern parts of *reſuperſedē-*
the Formofan Island, *viz.*, *Tavacan*, *Sincklan*, *Ba- am* *in ſex*
cluan, *Mattbaum*, *Soulano*, and *Terurang*, the Lords *ſerpent. Inſula-*
Worke had ſuch wonderfull Succelle; that it ^{la Formoſe} *celebr. &c.*
hath moved, and ſtill doth move the greatest ad ^{The good} *miration to all Godly people*, that have notice *succelle of*
thereof.*

As touching the *Fruit* and *effacie* of the Preach- || *Expulſis*
ing of the Word: by the Light of Heavenly Truth, *neſonda Ide-*
|| *Idolatrie*, not to be named, brutiſh ignorance, hor- *lolarria, bra-*
rible blindneſſe, and moſt filthie worship of Devils *tia, borribiliſ-*
being discovered, and expelled; very many of the *cacitate, fa-*
inhabitants were brought to the ſaving knowledge *diftimo Da-*
of, and true faith in God, and the Redemeſer, Jefus *moniorum*
Christ. *cultu. &c.*

And ſo great and laudable *Progresſe* both of men and *Siueq;*
women, young and old, * chiefe ones, middle ſort, and * *Siueq;*
meane ones made therein; that every one of them *mediocrum,*
could not only rehearſe without hæſitating acurately *aque infatu.*
the chiefe Heads or Principles of true Religion,

but also were able to *Answer* wisely and solidly to most *Questions* about Religion, that one would profound or put forth to them.

And this their Knowledge and Profession of Faith, many of them did so adorne, by their Pietie towards God, and Righteousnesse and Love to their Neighbour, and Sobrietie and Temperance in themselves; that may cause shame and blushing to many amongst us, that are borne of *Orthodox* Parents, and from the Child-hood have beene trayned up in the Christian Religion.

*They may
shame us.*

They pray Moreover, many of them are so able, in such fervencie of spirit, to poure out their prayers before Even, and at Meales fervently, in conceiv'd Prayer. taking of Meat, and in other Necessities; and that with such comelinesse and fitnesse of speech, and with such moderation and deceasie of gesture; that may provoke teares to such as heate and beheld them. And there are some of them, that being called to pray about any matter or businesse, are able to performe it in *conceiv'd* prayer, *ex tempore*, so readily, in such fit expressions, and with such arguments and pithinessse, as if they had beene spending some houres for the contriving and so framing of them.

* The un-clean-Spirit And when the *Prince of Darkness*, being molestid by this glorious Light, so kindled and set up there, forced out, attempts returning, urgeth to keepe their old accustomed way, as those in *Jer. 44. 16, 17.* would extinguish, or supprese it; he stirred up some, especially impudent rish, deceitfull ones, covetous of filthy gaine; that went about and endeavoured to turne these

these back to the worship of Devils and Idols, as their fore-fathers had done, and to abandon the Truth (as a Noveltie, or new upstart Doctrine:) Some of these themselves, by the paines taken with them, were through the Lords goodnesse converted, and brought from the Power of Darknesse unto God; and others of them were so convinced, or otherwise by the Pious Magistrate restrayned, that they could no longer hinder the Course and Progreſſe of the Gofpel among them.

And whereas the *Gentiles* or *Heathen* are first to be instructed and Preached unto, that they may Mat. 28.18,
believe, before they should be Baptized; This Re- 19.
verend M. Junius tooke great paines dayly, in first instructing them in the Grounds of Religion,
Catechizing them, to bring them to believe: So

* that of persons grown up in that Isle
of Formosa, FIVE THOUSAND
and NINE HUNDRED, of
both Sexes, gave up their Names to
Christ; and professing their Faith,
and giving fit Answers to Questions
propounded out of the Word of God,
were BAPTIZED by him: (of
which number of persons, so Dipp'd in
Water, the Infants of persons in Co-
venant, are not reckoned;) and to
such persons in Soulangu, and Sia-
kau, and elsewhere, being instructed
well in the Doctrine of the Lords
Supper, was that Ordinance of Christ

* Ut ex Formosanis Ad-
ditiis QUINQUIES
MILLE & NONGEN-
TI myrsisque sexus, No-
mina sua Christo dede-
runt. Et eisdem fidei sua pro-
fessionem &c.

|| Cum quibus infantes
ex Formosanis federatur
uti, sique sacra aqua
tincti, non annumerantur

V. M. IX. C.

First, taught, and believe;
then Baptized, and enjoy;

the Lords Supper.
also admi-
nistered.

M. Junius promoted Reading & Writing, and many to be Schoole-masters. And because the instructing of persons to Reade and to Writte, tends much to further, not onely Civill and Politicall good, but also Spirituall; herein also M. Junius tooke much paines, in furthering of both; instructing some to Teach others, and in Visiting and Ordering the Schollers.

[†] Prater paucos Preceptores Belgas, in supradictis sex paginis Indigena Quinquaginta, a Te Christo Luciferati, atque instituti & scientia, industria, dexteritate, sedulitate, ac pietate insignis, sub discensum tuum Sexcentos Discipulos legere & literas pingere docebant: & tam adulescos, quam pueros rudimentis Christianae fidei imbuiebant.

* Six Hundred taught to Reade and Writte.

youngers persons, in the Rudiments of Christian Faith.

And it is not easie to judge, whether the Schollers, for their docibleness and obedience, or their Masters, or Teachers, for their paines and diligence, were more to be commended. M. Junius in the meane time collected the chiefe Heads of Religion, and some for dayly Prayers, and translated certaine Psalms into the Formosan Islanders' Language.

Also

Also his care and paines was not onely in behalfe of those *Six* Northerne Townes there, before said: but for the Southerne parts thereof also: where, in *three and twentie* Townes, he planted Churches, & in *and furthered the Worship of the true God.* And the Lord vouchsafed such abundant Blessings upon them. his Labours and Endeavours amongst them, whom he both planted and watered, (feeding them with found Doctrine, good Example, and Love unsafined; not counting his Life too deare to venture in this Workes, for their gaining and building up:) that he hath left such a Report and Memorall behind him at his Departure, as will be precious and blessed so long as this World endureth.

III.

Of his REGRESSE.

AND now lastly, touching his *Regresse*, or Departure from thence; The Occasions and Causes were these:

The Churches there being so happily planted and watered, and they having divers Pastors, Teachers, and Overseers set over them; his owne body was growne very weake, and more unserveable by Diseases that were renewed, with which he was long and painfully afflicted.

First, He was moved with a great desire of seeing his aged and most deare Mother, before her,

C

or

Churches
planted in
fix Formosan
Northren
Towns, & in

xxij. South-
ern.

Of his Re-
turn home.
Panca de
Egressu. &c.

The Causes
of his return
Trees are
here meati-

*Of the Conversion of
or his Death, whom hee had left in the Nether-
lands.*

And *secondly*, of seeing againe his owne deare Country, that by the joyfull Tydings of the Lords Blessing his paines among those Heathenish *Indians*, hee might refresh the hearts of the Churches, Ministers, Brethren, and Friends.

And *thirdly*, that he might the more promote and further, (by meanes of those here, that had the chiefe managing and governing of those *Indian* Affaires,) the proceeding on for the Conversion of the Lords *Vineyard*, that is alreadie Planted and Watered in the *Farmosan* Iland, and for further helpe in propagation of the Gospell amongst them: Hee having declared to the Ilanders there, these and the like *Grounds* for his returne; [they being put into so good a posture for their good proceeding on, in their Churches, Schollers, and every way: not without being greatly desired by them, at last they yeelded to dismisse him.]

"This so joyfull a *Narration* of the Conversion
"of so many of the *East-Indians* in the Iland *Formosa*, is recorded and published in *Latin* by Master
"Caspas Sibellius, Pastor of the Church in *Daven-*
"tree in the *Netherlands*.

* *Scripsit Daventria, xxv.* "Being *writ by him there, July 25.
Julij Anno 1646. "1646. (himself being dearly belov-
Reretitia Tua Studieissimum, "ed of, and acquainted with this bles-
CASPARUS SIBELLIUS, "sed Instrument, Mr. ROBERT
Ecclesiæ Daventriaensis Pastor. "JANIVS:) and is perfixed to
"this Booke, called *Antidotum Ambitionis*, before-
"said: [Printed at the Charge of I. Iasonius Am-
"sterd:] "Who.

"Who so desireth, and such as Further Confirmations of
"would see more about this *Historie*, the Truth of these glad Ty-
"and the certaintie thereof, they may diags.

"Search and see these * Letters, Act^s; * *Ad Literas, actas, et Testi-*
"and publicke Testimonies extant, monia Publica provoco, ex
"which confirme the same; out of quibus, optimâ fide bac ex-
"which Mr. Sibellism gathered much *erupti*. *Loquuntur Alia Synodi*
"of the Relation before said:) viz. *Eccles. Hol. Borealis, Harvæt*
"The Acts of the Synod of the Nor- *habita* —.

"thren parts of Holland, held at *Harlem, Anno 1643.*

"the twentieth Article. The Acts of the Visitati-
"on of the Churches and Schollers of the Nor-
"thern Formosan Islanders: which Three Faithfull
"Pastors of those East-Indian Churches, accom-
"panying the Elder of *Tayovan*, two of the States
"Senators being present, ordered and performed in
"the yeare 1643. in the Moneths of September and
"October.

"Also Letters from the Eldership in *Tayovan*, Presbyteris
"and from others, to the Classes in *Amsterdam*, and *Tayova-*
"in *Walacbris*, written specially about this busines. *nemis,*

"To which may bee added the excellent and most
"ample Testimonall, wherewith the Ecclesiasticall
"Assembly at *Soulang* the Eight of *October 1643*,
"dismissed the said Mr. ROBERT JVNIVS. All
"these were seen, and read, and examined diligently
by me, (so affirmeth,) C. SIBELLIVS.

*And upon my desire and request, to have the clearest
Evidence herein, with the particulars thereof most ful-
ly; the Relation before said, (writ by Mr. Junius's fa-
miliar friend) was sent by Mr. Junius himself, to Mr.
Crellet, as is before mentioned, for me, H. I.*

Before the Eight Month October 1649. the Relator hereof H. F. had entreated of the said Mr. Cresset, that he would write againe to Delph, to be informed of the further proceeds about those Indians in the Isle FORMOSA. Who having written thither accordingly to M. E. H. his friend in Delph; he received back this Account following.

SIR;

I Have conversed with Mr. Junius about your desire, how it goes with the Formosan Indians: And he certifies me, that as he was there, alone; so now there are therefore four Ministers alreadie: (Blessed bee God for it;) to the great encrease of his Church and People, for his superabundant Glorie, and our great Rejoycing and Comfort.

For the Conversion of the Heathen, it according to his Promise in his sacred word, ---- The Companie have concluded and agreed, to send three Ministers more, whom they, with Mr. Junius, thinke most fit, to performe that great worke. And Mr. Junius doth instruct them that are so sent, in the Language; that they may (with Gods mercie), bee the better enabled to performe that great worke, which they are sent for, &c.

Delph 25. of
Octob. 1649.

Your loving friend,
E. H.

The



THE POST-SCRIPT.

I. GOOD NEWES of the DAY-BREAK-
ING.

II. Of the CLEARE SUN-SHINE.

III. Of the Glorious PROGRESSE of the Gospel
breaking forth upon many WEST-INDI-
ANS in NEW-ENGLAND.

Precious is that Promise in *Isaiah 59. 39.*
From the W E S T they shall feare the Name
of J E H O V A H, and from the Rising of
the Sun his Glory. Some First-fruits from the East,
we have heard alreadie; from the West, here fol-
lows a Briefe: Of the Harvest from them both, Mat. 9. 38;
we much long to heare, and earnestly pray for it to
the Lord of the Harvest.

In the yeare 1630. before the Birth of Christ,
(according to *H. Broughtons Consent,*) to enjoy tem- Gen. 47. 9.
porall food, *Israel with 70 Souls went downe into* Deut. 10. 23
Egypt.

† The Voyage of Mr. Wm. Throp, Sir Rich. Saltonstall, Mr. Dudley, &c.

¶ These words are in the Epistle Dedicated to the Parliament, before the second S H I N E of the Gospell, subscribed by these twelve. viz.

St. Marshall.
Th. Goodwin.
Philip Nye.
Ed. Calamy.
Simeon Ashe.
W. Carter.

Jo. Downam, Jer. Whitaker, Thomas Case, propogate the Gospell.

S. Simpson. A long time it was, [about twice W. Greenhill. seven yeares,] before God let them see Sam. Bakew. any further guid, then to preserve their

Consciencies, and provide for their sustenance. But when Providence inusted their returne, he let them know, it was for some further Errand, that he brought them thither : giving them some Bunches of Grapes, some Clusters of Figs, in earnest of the prosperous successe of their endeavours upon those poore Out-casts, those WEST-INDIAN Native Whose Language Mr. G. ELIOT of Roxburie, (who had lived in Essex nigh Chelmsford,) and Mr. Thomas Mabew junior had endeavoured to attaine.

* Mr. Winslow in the third Booke, called, *The Glories to the most high God*, to stirr up some Progress of the Gospell & Reverend Ministers of the Gospell in amongst the Indians in New-England, to consider, how they England.

Page 1. * In the Yearre 1645, it seemed good in furthering the Native-Indians: --- Hence they sought the Lord, to direct them in a right way, and for a blessing upon their endeavours.

Upon

Upon || October 28. 1646. Fourre of us, (saith the Honour'd Relator,) (having sought God) went according to appointment, to the Wigwam (or Tent called the made of Bougts, and Mats,) of Waabon, an Indian Governor: Where he found many Indians gathered together from all quarters to learne of us the Knowledge of God.

*First Booke,
Day-breakes
with Indians
in New Eng-
land.*

Page 1.

(Waabon having yeelded up his eldest Son to be educated by the English in the Knowledge of God.)

The Summe of Christian Religion was declared in their owne Tongue; the Indians attending diligently; and professing they understood all that was taught them: Of Sinnes, and Merrie, of Christ, of Faith, and Repentance, &c.

(The Sermon was above an houre.) Then we propounded Questions.

1. Whether they all understood? They answered with multitude of voices, they all understood, all that was spoken. Then we desired them, if they would, to propound Questions to us. Which they readily did.

The first Question, How may we come to know Jesus Christ? (Some words in the Answers, needed the helpe of our Indian Interpreter: But a few words from the Preacher, were more regarded, then many from him.)

The second Question was, whether God, or Jesus Christ, did understand Indian Prayers?

The Occasion was this. The partie said, hee was lately praying in his Wigwam, that, God and Jesus Christ, would give him a good heart, -- and his fellow Indian interrupted him, and told him, Jesus Christ had been used to hear English-men pray, and understood them: but understood not Indians. The

The third Question by another; whether Englishmen were at any time so ignorant of God, and Jesus Christ, as they? And three Questions more, and we propounded three to them.

And thus having spent three houres with them, we asking, If they were not wearie? they answered, No. When we concluded, the Chiefe of them asked, When we would come againe? So we appointed the Time.

II Time.

The second time, was Novemb. 11. 1646. at Wissau-bons Wigwam againe; where we found many more Indians met, then the former time: and they had prepared Seats for us. After Prayer we asked three Questions of the younger Indians, and gave them Answers in the Indian Tongue.

Our Questions.

1 Quest. Who made you, and all the world?

Ans. God.

2 Quest. Who doe you looke should save you from Sinne, and Hell?

Ans. Jesus Christ.

3 Quest. How many Commands hath God given you?

Ans. Ten.

In these three, we made them all perfect; encouraging them to learne, by giving somewhat to each Child, and desiring their Parents to teach them perfectly afterwards.

Then we Preached to them, as formerly; of God, of Christ, of Sin, of its Punishment, of Gods now offering Salvation to them. ---- Hereby some were greatly affected: One wept much.

After Sermon, wee would have them aske Questions of us.

An

An old man asked, Is it not too late for one so old as I, to repent, or seek after God? Their Questions,

2. Another asked, Seeing we all come from one father; how came the English to know God, more then we?

3. Quest. How may we come to serve God? These we Answered.

One asked, If a man have stollen, and restored again, About Religion and was not punished by the Sachim, (or Indian Government;) what then? is all well?

Ans. Gods anger burnes like fire against all such sinnes; but if he fly to Gods mercie in Christ, and repent, God will forgive, and pittie him.

Upon this Answer, the man drew back, hung down Much affect his head, as smit at the heart, his eyes readie to drop, ed, he said, *Me little know Jesus Christ, else I should seek him better.* We encouraged him.

One said, *We much thank God for your comming. We told them, God is Musquantum (that is, very angry) for the least sin, in their thoughts, words, or actions.*

They assenting. Such as dye in sinne, after death should be Chechainuppan, that is, tormented alive. (the neerest of their words we knew.) Believers, after death, wowein wicke Jehovah, live in all blisse with Jehovah.

The third time, November 26. 1646. was our III Time, third meeting with Indians, where they had built more Wigwams there. The Preacher had heard, that other Indians, had threarned, and discouraged these; therefore bee encouraged them: They put to him six Questions.

The same weeke one wimpas a sage Indian, with two stout young-men that had been deeply affected on some

in hearing, came to that Preacher, bringing his Son and three other Indian children, desiring they might be brought up with the English, to know true God, and not to grow rude, as at home they would. The two young-men offered their service to the English, for the like end; All were accepted. These two certifie us, that the old man [who had asked if such an one could be saved,] his wife and one of his six Sons, which were *Pawaws* [that is, charming witches,] God hath convinced of that sinne: and they resolve to heare the Word, and seek to the Devil no more.

III I Time. The fourth time, was Decemb. 4. where another Pawaw had some terrorre struck into him, upon a Question propounded.

The said two young Indians, related, how some become *Pawaws*; and that their imployment is, to cure the sick, by certaine odd gestures, and beatings of themselves: and blowing, &c.

The Lord hath moved the English in their General Court to purchase so much Land for the Indians, as to build them a Town neer the English, for their help; calling it *Neonatomen*, that is, *Rejoycing*. This pleased the Indians greatly: who about that time, made these Lawes.

*Indian Laws
with fines.*

1. If any be idle a weeke, he shall pay 5 s.
2. A Man that that commits Whordome, shall pay 20 s.
3. If any beat his Wife, his hands shall be tied behind him, and punished.
4. Young men without service, shall set up Wigwams, and plait.
5. Women that cut their haire, or let it hang loose, shall pay, 5 s.
6. If

6. If Women goe with naked breasts, they shall pay 2 s. 6 d.

7. Men that weare long haire, shall pay 5 s.

8. If any now kill their Lice between their reerb, to pay 5 s. [That by it, they might not offend the English.]

The fifth meeting was, Decemb. 9. 1646. After V Time.

Catechizing and Preaching, the Indians offered to us all their Children to be brought up by us. Of their Complaints against their naughtie hearts; Resolution to keepe the Sabbath, their words in Prayer, &c. You may see more at large in the Book called, *The DAY-BREAKER*. From which, this Collection is the more full, because that Book is very scarcely to be had; It was sold on Fish-street-hill, by Mr. Clifton.

The next Book, called, The
CLEAR SUN-SHINE, &c.

Commended by the Epistles of Mr. Marball,
Mr. Calamy, Mr. Nye, &c. as before said, is sold
by Mr. Bellamy, in Cornhill, London.

To which I referre you for your further satisfaction in
the things that here are but briefly hinted.

The Sachim (or Indian Governor) about Concord, hearing of those things before said, came to Noonanetums - Indian Lecture: where the Lord so met with him, that he cast off his old Indian wild and sinfull courses. Hence divers of his men, secretly opposed him; which he perceiving, said, to this effect: Another Sachim convinced.

His speech.

whilst you lived after the Indian fashion, did not the higher Indian Sachems take away your Skins, Kettles, Wampans, (that is their Monie) at their pleasure? But you may see, the English seek not your goods, but your good; they oppresse not, but give to you - &c.

Lawes.

Then he made Lawes for their more Religious and Civill Government, and is verie active for good.

Hence they desired M. Eliot might come to them top each to them. The Sachim desired, they might have ground amongst the English to dwell there. Being asked his Reason; he answered, Else the Indians would not care to come far to hear Gods Word, nor would they praise, &c.

Page 4.

Conclusions and Orders agreed upon by divers Sachims about Concord, in the end of the 11 Moneth (called Januarie) 1646.

1. That for everie time that one is drunke, he shall paye 20 s.

2. There shalbe no Pawawing. Else the party and prouer, to paye 20 s.

A Book so
called.

29. Laws in all; See in the S P N S H I N E. The Thief to restore foure fold, He that greateith himselfe, is to paye 5 s. For Fornication, the Man 20 s. the Woman 10 s. Adulterie Death. No Indian to come into English-mans house, except he first knock: and this they expect from the English, &c.

Page 7.

March 3. 1647. (current,) I went to Noomans-tums Lecture, Mr. Wilson, Mr. Allen, Mr. Dunster, &c. being present. Their Womens Scruples, or Quere's are to be propounded by their men.

1. Question was, whether doe I praise, when I speak nothing, if my heart goes with that which my Husband praiseth?

2. Whe-

2. Whether a Husband should praise, if he still continue in passion against his wife, though not so much as he was?

Mr. Eliot preached once to the Indians about Cape Cod, near New-Plimouth, where an aged Indian, said openly, These things that Mr. Eliot taught me of the mouth of the world, making by one God, & of his Commands, &c. me have heard from some of our old men, that now are dead, and after they fell into a great sleep; when we awake, we forgot all.

June 9. 1647. Being the first day of the Synod, then at Cambridge, there was in the afternoon the Indian Lecture by Mr. Eliot: where was a great confluence of Indians, whose Questions after the Sermon were these.

Where was Christ borne? Where is he now? How may we lay hold on him, and where; he being absent? &c.

These Questions, and their gracious attending the Word, much affected the godly Magistrates, Ministers, and People there met. An old Indian man, much wondering at Gods goodness to them, that were in such grosse Ignorance and Darknesse; Hee spake with such strong actings of his eyes and hands, as the more affected them, his words being interpreted.

Another time in the cold Winter, Mr. Eliot gave him a promise of an old Suit of Cloths: to which he affectionately said, I see, God is mercifull. Thus he saw Gods Mercie, in the promise of old Cloths.

The Winter before going, Mr. Edward Jackson of Cambridge, sent to Mr. Shepard the Relator, these Questions of the Indians.

Page 8.

New-Plim-

why some are so bad, that they hate such as would teach them good? whether the Devil or Man were made first?

A Squaw or Indian woman, queried, *May I pray in the wood, in a private place, when Sanop (the Man) is from home?* She being ashamed to pray before others. *How they may know, that their Faith and Prayers are good?* *why did not God kill the Devil?* *How can we sanctifie a Sabbath?*

Mr. Jackson also wrote, that passing by an Indian Wigwam early, on April 25. 1647. he heard an Indian at prayer therein: and that in September following, he observed an Indian, call in his Children, from gathering Corne in the Field; at his craving a blessing on his homely fares and that he did it with much affection.

This may shame many professed Christians. T

Page 15. The Order of the Generall Court at Boston, May 26. 1647. concerning Indians, (Justice, Education, &c.) is expressly set downe.

Page 17. Part of Mr. Eliots Letter to Mr. Shepard, Sept. 24. 1647. followeth.

That which I first held out to Indians, was, the Law, to civilize and humble them. Gal. 3, 19. But they were soone wearie, and despised it.

Some wise Indians said amongst them, that in fortie Years some Indians would be all one English; and all Indians so, in a hundred Years.

When I heard this, I encouraged them; In time they saw, that our Magistrates and Ministers, and all

all good People were glad of the desires of some to be instructed. Then the Lord bowed many of their hearts, to desire to be taught, to know God, &c.

This Change the L O R D hath wrought among them.

1. Forsaking all their *Pawans*.
2. Praying to God.
3. Some *Pawans* forsaking *Pawning*: others are fled, to trade better else where.
4. Many instruct their Children in what *Catechiz*, till old and young be perfect.
5. They sanctifie the Sabbath, having enquired how they should be then employed.
6. Referring Cases for convincing of some, to me, on Lecture dayes (*three or four instances are set downe.*)
7. Admonitions then to Offenders, have beene greatly blessed by the Lord.

Of their Questions, one by a *Sachim* was thus; *Before I knew God, I thought all was well: But now, I finde my heart full of sinne: I sometimes wish I might die, rather than be so again.* whether is this a sin in me?

When I had preached on *1 Cor. 6. 9, 10, 11.* against Lust, old Mr. *Browne* (being present) observed, some were deeply affected, and wept.

After my returne, this Question was sent to me as from them all, *whether any of them should goe to Heaven, seeing they found their hearts so full of sinne, especially of Lust?* (which they call *Nawunwudqas*, that is, *Mad after women*, which occasioned my next Sermon, on *Matth. 11. v. 28.* *Come to me, all ye that labour,* &c.)

Another

Another Question hath oft been. If they leave off Pawawing, what shall they do when they are sick? Great need there is of Physicians, to prevent the scare of Pawawing.

Sept. 24. 1647. One Question this day after Lecture was, Because other Aborigines (or Indians) have us thus; what get you by praying to God & you goe naked still, and our Corne is as good as yours; else we would praise to God too: what shall we answer to this?

Another Question-oft put, is this; They being informed of the unlawfulness of all Gaming for wages, where there is any Lot: whether they should pay such Debts, as they came into by Gaming?

The Answers hereto, and the desires of some Titantic Indians to have Mr. Eliot come to teach them; and what Berries and other things Indians now bring to Mercate commonly: and what use of all, Master Shephard makes, and some more of their Questions and Answers thereto, especially about the putting one of two Wives awaie, if the latter had Children, and the first had none: Of these, and other Passages, you may see more fully in the Booke called, The SUNSHINE breaking forth upon the Indians in New-England, sold by Mr. Bellamy neere the Exchange, to which you are referred for your more full satisfaction.

The

The third Book, called, The
GLORIOUS PROGRESSE
 Of the Gospell, amongst the
 (WEST-) INDIANS in
 NEW-ENGLAND.

Printed for H. Allen in Poper-head-Alley.

Part of a Letter writ by Mr. Mahew junior (from Great-Harbor in Capdwick Island, now called Martha's Vineyard,) who also preaches there to Indians in their owne Language.

SIR,
The encouragements I met withall touching the Indian Conversion, next to Gods of Mr. Ma-Glorie, was their zealous enquiring after true Happiness; together with the knowledge I had of their Tongue: Besides severall Providences.

1. The Lord raising up by Prayer, old Jeogis-
 eas, whom all the Pawsans, gave over for a dead man. Three Provi-
 dences.

2. Another called *Sam'l*, so dying upon his returne
to *Pawtuxet*.

3. The Recoverie of a *Sagamors* Son, after Pray-
er, and some meanes used.

4. The Speech of that *Sagamor Towan quattick*,
A Sagamors Lamenting their losse of Knowledge; he laid thus
Speech, by to me, *A long time agoe, we had wisemen, that taught*
the People Knowledge: they dead, their wisdome bur-
ried. Now men live giddy life in ignorance, till white
baires. --- I wonder English thirty Yeares here, and
we Fooles still.

And he comming to me, desiring my help, said,
You to me, as one standing by running River, filling
many vessels: so you us, with everlasting Knowledge.

So I undertooke to give them a Meeting once a
Moneth: then upon their desire, I performed it once
a Fort-night, --- Pray that to the Heathen may be
preached the unsearchable Riches of Christ, that so the
Root of Jesse, standing for an Ensigne, the Gentiles may
feko unto it, and his Rest shall be glorious. Amen.

The summe of a second Letter from Mr. Eliot,
writ November 12. 1648.

Worbie S I R,

Mr. Eliots
second Letter.
Our Worke of preaching Christ to these
poore Indians, I blesse God, goeth on, not
without successe.

'Of a good
Womans
Death.
Touching the first woman whose case was put a-
bout joyning in heart with her Husbands Prayer; whe-
ther then she prayed to God; & if so: Aug 10. 1648.
I oft visited her in her sicknesse, she took in Child-
Bed; asking her about her Spirituall estate, she said;

I still love God, though he made me sick. I resolve to pray to him, whilst I live: and no Pawaw, --- I believe God will pardon all my sins, because Jesus Christ died for me: and God is well pleased in him. I am willing to die, I shall goe to Heaven, and live happily with God and Christ there.

Her graci-
ous Speech.
Her Faith.

Before her Death, she called her up-growne Daughters, with her other Children, and said to them: I shall now die; Then your Grand-father, and Grand-mother, and Uncle, --- will send for you, to come back to live there, and promise you much. --- But I charge you, never goe; for they pray not to God, nor keep Sabbath: sinne, and not punished, &c.

Her Death-
Bed Charge.

Soone after she died, And these being so sent for, this Case by the Father, on the Leisure day, was put to me: so came I to the knowledge hereof.

Our Cutshamoquin hath some Subjects in Mar- Regis ad. 52.
tba's Vineyard, that hearing of his praying to God, ampli.

do so too. --- But our Western Indians doe more earnestly embrace the Gospell, as Swahanondorh, the great Sachim of Nasbanog. This last Summer four Examples
times have I beene there: its neare fortie miles hence. of Superiors
They desire I should come ofter, and stay longer. prevale
much.

Also to Pautucket, there being a great concourse of Indians at the Springs Fishing time, I went the two last Springs, and had great encouragement in Preaching to them: Where their Prophanesse is turned by many, into praying to God, and observing Sabbath. --- Yea the old Sagamor Papissacannahay, that hath been a great Pawaw, excusing his absence before, came the latter time: where I preached from Mat. 1. 11. From shorising of the Sun, to the going

The work of ~~downe, &c.~~ After which, some asked, If it be true, Indian Kings, then former Indians are they all gone to Hell? --- The now desires Sagamore said, he believed what I taught was true. He Instruction had not called on God; but now he would, and would persuade his sonnes.

His eldest Son present, Sachem of Wadabusit, consented thereto. And in this mind he continued, desiring Capt. Willard and I, would come and dwell there to instruct them better. --- Oh that the Lord would raise up many Labourers amongst them!

Mr. Elsots I never goe empty handed amongst them, nor Gifts, and take gracie unrewarded; onely when one poore Hospitality Creature thrust somewhat into my hand, with much to Indians. affection, I found, it was a Pennyworth of Wampam 1 Tim. 3. 2. (which is Indian Money:) I kindly accepted it, inviting him to my house: where I would refresh all Indians that come.

The next Spring I intend to goe thither, and to another great Fishing place, about threescore miles hence, belonging also to Papissaconaway.

Some of the Questions by the Indians neere us, are these that follow, by which you may guesse at their Spirits, and Progress.

Questions Quest. How many good People were in Sodome, as by the Indians burning?

How should I pray to Christ? dwells the Devil in me; as we in a house dwell in it.

when God faith, Honour thy Father; meanes his three Fathers & our Father, our Sachim, and God?

What sayes a soul; when it goes to Heaven or Hell?

If one speake of anothers faults, and not to himselfe: is it a sin? (a) (a) Mat. 18. 15. Pro. 25:9. See Page

31. line 2. (a) Why.

Why did Christ dye in our steed? why, and how should we love our Enemies?

How doth Christ redeeme us from sin? (b)

(b) Eph. 1.7.

When every day my heart thinkes, I shall dye, and goe

to Hell for my sinnes, what shall I doe? (c)

(c) Act. 2.37.

May a good man sin sometimes, and yet be a good man?

If a man thinke a Prayer, doth God know it, and reward it?

Who kill'd Christ? If a man be almost a good man, and dye so, whither goeth his soule? (d)

(d) See page

If two Families dwell in one house, and one prayes not: what shall the other that praieith, doe to them?

Now Indians desire to go to heaven, what shal they do?

I find I want wisdome, what shall I doe to get it?

Why doth God make good men sick?

I see why I must feare Hell; and I doe so: why must I feare God?

May a woman that prayest to God, marrie one that doth not?

If my wife worketh the night before, or after the Sabbath; is it a sinne?

If I sin, and know not it is a sinne; what will God say to that?

Is Faith in my heart or in my minde? Why did Christ dye for us?

By these Questions you may see, --- their Souls are in a searching Condition, after God, and Christ, Salvation --- And I will say this solemnly --- ; were they but in a settled way of Government --- together, and I called --- to live amongst them; I durst freely joyne into Church-fellowship, with many of them.

Roxbury this 22. of Nov. 1648. Yours, F. ELIOT.

E 3

Tba.

50. Of the Conversion of

The summe of another Letter of Mr. Eliot, to a
Gentleman of NEW-ENGLAND,
residing here at present.

SIR;

Help is de-
sired for Ap-
parel, Tools,
Schooling.

Of an un-
known helper
therein.

Y Our care about the good of these poore *Indians*, --- for their *Apparell*; For imployment of them, in Planting --- they wanting *Apparell*, and *Tooles* --- are willing to follow my advice, in any reasonable thing. --- For their *Schooling*, a Gentleman in *London*, (whose Name I could never learne,) gave x. li. towards it, the last yeare. Paid by *Capt. Harding*.

† Regis ad exemplum. Lin *Indians* are all naught, † for such is their Sachim.

Yours, F. ELIOT.

Part of another Letter from him, writ the xii. Month of the last yeare, 1648. (current 1649.)

Sundry of them (viz. of these *Indians*,) enquire after *Baptisme*, and *Church Ordinances*, and the way of Worshipping God, as the *Churches* here do. --- I take this to be one speciall and eminent smale of

|| See after- God upon the Worke, that he hath stirred up, || The ward at this Parliament of England, taking it into Consideration, --- to think on some meet way, how they Marke, Pag. 32. ¶ might aduance it. ¶

I have noted some more of the Questions by the Indians: for by them, you may guesse at their PROGRESS.

Questions.

Questions by Indians.
Why have not Beasts a Soule, as Man hath; seeing they

they have Love, Anger, &c. as Man hath ?

How is the Spirit of God in us ? (a) Why doth God punish in Hell for ever ? Man will professed let out of Prison. Christians,

what is Faith ? (a) Do you binke I have Faith ? (a) would thus How shall I know when God accepts my Prayer ? (a) enquire ! How makes Christ Peace, between God and man ?

In wicked (b) Dreames, doth the Soule sin ? b) See Eccles. If my heart be full of ill thoughts, and I repent (a) 5. 7. pray, and yet its full, againe and againe : What will God say ?

what meaneth this ? God will not hold him guiltless, that taketh his Name in vain ?

If a man will force his Daughter to marrie one that she doth not love ; what will God say ? &c.

Roxbury this second
of the 1^o Moneth
1648. (1649:
current.)

Sir, I am Yours in any
service, I can in Jesus
Christ.

J. Eliot.

The rest of the Letter, and of other Letters, and more of the Indian Questions, the Reader may see, [with many more remarkable Passages, and profitable Observations and Applications (with conjectures) made, in an * APPENDIX thereunto;] in a Booke, *By Mr. J. D. Published by Mr. E. Winslow, called (c) The GLO-Directions to RIOUS PROGRESSE of the Gospeall, amongst the the desirous Indians in New-England. To which Book, with the two former Bookes of the same Subiect, viz. The DAY-DREAKE of the Gospeall with the Indians. (sold by Mr. Clifton on Fishstreet-bill, and the CLEARE SVN-SHINE, --- (sold neare the Exchange

change

change by Mr. Bellamie,) The Godly Reader, (to whom these Glorious and Honourable Workes of God, Psal. 111! * are most precious,) is referred for his further satisfaction.

Pag. 20. ¶ The Parliament of England, for the advancing of this good Worke, made an ACT called, || 27. July 1649. An ACT for promoting and propagating of the Gospell of JESUS CHRIST in NEW-ENGLAND. [27. Julie 1649. Ordered by them to be Printed.] (Sold by Mr. Husbands.) A Breviate whereof followeth.

A worthy *Act of Parliament* **W** her eas the Commons of England, assembled in Parliament, have received certain Intelligence— from divers godly Ministers, and others in New-Eng- land, that divers of the Heathen-Natives — through the pious care of some godly English — who preach the Gos- pell a- mongst the Indians in New-Eng- land. to them in their owne Indian-Language: not onely of Barbarous, are become Civil; but many of them for- sake their accustomed Charms and Sorceries, and other Satanicall Delusions, doe now call upon the Name of the Lord, and give great Testimoniie of the power of God, drawing them from Death and Darknes, to the Life and Light of the Glorious Gospele Jesus Christ.

Where ma- **W**hich appeareth by their lamenting with teares their ny are con- misspent liues; teaching their Children, what they are versed, by instructed themselves; being carfull to place them in English Preachers. godly Families, and English Schooles; betaking them- selves to one wife, putting away the rest: and by their constant Prayers to Almighty God, morning and even- ing in their Families; expressed (in all appearance) with much Devotion, and zeale of heart. All which con-

O England, **W**heres, we cannot but in behalfe of the Nation we re- joyce and present, rejoice, and give Glory to God, for the begin- helpe on this wing of so glorious a Propagation of the Gospele amongst Worke. those poore Heathen. **W**hich

Whic'h cannot be prosecuted with that expedition —
as is desired, unlesse fit Instruments be encouraged and
maintained to pursue it. Schooles, — Cloathing, — be-
y; obised, and many other Necessaries. — Be it therefore
Enacted — by this present Parliament, — that for the
furthering so god a Worke, — there shall be a Corpora-
tion in England, consisting of sixtene (viz.) a President, ^{A Corpora-}
Treasurer, and fourtene Assistants ; And that William pogating the
Steel Esq Harbert Pelham Esq; James Sher'ey, Abraham ^{Gospell in}
Babington, Robert Houghton, Richard Hutchinson, George ^{New-Eng-}
Dun, Robert Tomson, William Mullins, John Hodgson,
Edward Parks, Edward Clud, Richard Lloyd, Tho: Aires,
John Scone, and Edward Winflow, ^{Citizens of London,}
be the first Sixtene Persons, — out of whom the said
Sixtene Persons, & the greater number of them shall
choose one of the said Sixtene to be President, — another
to be Treasurer.

— They, or any nine of them, — to appoint a Com-
mon Seal. — And — be it Enacted — That a generall ^{A Collecti-}
Collection be made for the purposes, before-said, through on
all England and Wales. — And — that the Ministers —
read this Act — and exhort the people to a chearfull —
Contribution — to so pious a Worke. —

Hen: Scobell, Cleric. Parliament.

* Blessed be Jehovah the God of Heaven, who * Ezr. 7. 27.
hath stirre up such a thing as this, in the heart of
Parliament of England, to promote the Gospell, a-
mongst those West-Indians in New-England : and
into the hearts of the Ministers of severall Colleges in Cambridge
Cambridge and Oxfords
Cambridge, and of the Delegates of the Universitie and Oxford Letters for
of Oxford, to provoke the Ministers of England and that Called
Wales, to stir up their Congregations to a librall action.

Contribution of pecuniarie helps --- towards the promotion of so glorious undertaking: As by the it Letters may more fully appear. Dated at Cam-bridge, Octob. 24. 1649.

(a) Subscrib- Subscribed, (a) Ant. Tuckney Procan. T. Hill,
ers to Cam- Jo. Arrowsmith, Benj. Whitchcock, S. Bolton, W. Spar-
bridge Let- bridge, Ld. Seaman, Rich. Love, Rich. Minshall, W. Del,
ter. Rich. Vines.

(b) To Ox- Oxford dated Octob. 22. 1649. (b) Signed in
fords. the Name and by the Authoritie of the Delegates--
Ed: Reynolds, Vice. Canc. OXON.

I wish those pitby, savoury Letters, may be read, for the more affecting the Hearts of all Godly people, that they may not sow sparingly, but liberally, as hoping for a Harvest and reaping plentifully.

Conclusion Thus you have heard the joyfull Relation of the Conversion of many Indians, both in the East, and in the West; and evident Confirmations of both. And now, is this nothing to you, all ye that read, or heare Lam. 1. 12. of those things.

Is there no Application hereof that we should make, for our owne further profit and Edification?

(a) 2 Tim. 3. Surely, as every Word of God, is for our (a) good; All Scripture being by inspiration of God, is profitable.

So also are all the works of God; Especially such Glorious Workes of God as these are; [which his

(b) Act. 4.16 very Enemies (b) may be enforced to confess, that *Digitum Dei hic*: This is the Finger of God; the Lords mightie Worke indeed.] If then your eyes

(c) Act. 28. be not (c) closed from seeing, and if you have eares to bear;

heare; These wonderfull Workes, may be profitable,
for your Instrukcion, Reprooche, or Conviction, Cor-
rection or Reformation, and for (d) leading you on (d) 2 Tim. 3.
in Righteousnesse, unto Perfection.

The first Vse : This may instruct us, that the Lord I. Use of L.
is exceeding mercifull, gracious, and compassionate in struction.
deed; as the Father of the Prodigal, before Confessa-
on made, runs to him, having bowels of mercy, falls on
his neck, and (e) kisseth him. So here, as he saith, (e) Luk. 15.
(f) I am found of them, that asked not after me. These 20.
Indians, not first asking for the Gospell; by meanes
of our English, and of the Dutch Plantations, (which
hereby he greatly favoureteth) the LORD sends, and
offers the Gospell, and Grace to them. Then cer-
tainly, every one that seeketh after enjoyment of
Gods Love in Christ, and followeth on, shall surely
find. Mat. 7. 8. Hcs. 6. 3.

There is no cause for such to dispaire, though you
have been as base, or baser then the Prodigal, or Jews,
or Heathens.

[Such may see some sweet encouragements and
Directions, in a Book called, || A store-house of Cases of Pauls at the
Conscience, Pag. 25. 29. to 39. Newly Published. three Bibles.
Printed for Mr. Brewster close by

The second Vse : This Relation may be for Reprooche II. Use for
and Conviction of Multitudes both English & Dutch, Conviction.
who have long enjoyed the Gospell, and have not so
prized it, nor brought forth such fruit, as these Indians,
that have enjoyed it but a short time.

O Read this over againe, and Try (g) your selves (g) 2 Cor. 13.
whether ye be indeed (h) effectually beleevers, or but 5. 1 Thes. 1.
(i) Temporary beleevers. O be ye convinced: and the (b) 1 Thes. 1.
Lord convince you. 3. 2 Thes. 1. 3.
How (i) Gal. 5. 6.

(k) Mat. 21. How sad for thee is it, if Publicans (k) and Har-
 31, 32. ^{31, 32.} lost, if Witches and Worshippers of Devils, (as
 (l) Le. 13. 38. many Indians were,) shall enter into the Kingdome of
 God, and ye shall (l) see it, and be shut out? Except ye
 Repent.

III. Use, for ^{1. 2. 3. 4. 5.} The third Use: For Reformation; Remember how
 Correction, far thou art fallen from such Zeale, Love, Desire, and
 other good Affections that were once in thee; and
 Repent: and seeke a ^{sure} Foundation for thy Build-
 ing, and consider what it will cost thee, if thou be-
 ginnest not in time, or, if thou beginnest without
 m Mar. 7. 26: (m) sure Foundation: Least, the Kingdome of God
 (n) Amos 8. be suddenly taken from thee; and thy (n) Sun set at
 9. noone. Consider the Lord saith, (o) Returne, O back-
 (o) Jer. 3. 12. sliders, I will heale you, for I am mercifull, and graci-
 23. ou, --- I (p) delight not in the death of a sinner. Why
 (p) Eze 33. will ye die?
 21.

(q) Luke 13. (q) How often would I have gathered you? Say
 34. (r) Take away all iniquitie, and receive us graci-
 (r) Hes. 14. 2, ouly. (l) Behold, to thee doe we returne. Do this especially
 3. before, and after Sermons: visit on the most
 (f) Jer. 3. 22. lively affecting meanees. And the Lord give thee a
 (t) Isa. 64. 5. waiting Spirit; remembryng him in his wayes; (t)
 (u) 1 Thes. 5. After Sermons, get a part, and ponder it seriously.
 17. (w) O quench not the spirit.

IV. Use. The fourth and last Use: Remember often, that
 when thou hast done all thou canst, that ^{that art an}
 (w) Luke 17. unprofitable servant. (w) Yea, that all thy Prayers,
 20. and bearing, and other good deeds, are so stained
 (x) Mat. 7. 21. with the evill of thy (x) uncleane heart, that all thy
 (y) righteousness, are but as a menstruous bloody
 (y) Isa. 64. 6. clout. And that thou are quite undone in all thy du-
 ties,

ties, if there be not the (x) incense of Jesus Christ, (z) Rev. 8.3.
 And, that God, (against whom thou hast rebelled
 and fought,) hath (a) so loved the world, that sent his
 son not to condemne, but to save, all that come to him,
 and believeth him; that will receive him, for their
 Saviour, Teacher, and King: and that none of these
 shall (b) perish. (b) Jo. 6.35.

And though thou art never so poore, and re- 37.
 proached, and persecuted; yet if it be for Christ's sake,
 thou shalt receive a hundredfold; (c) as the Regenera- (c) Mat. 19.
 tion of the world. [when thou shalt (d) Reigne with (d) Rev. 5.10.
 him a thousand * yeares; (e) and thou shalt have ever- (e) Rev. 20.4.
 lasting life. Here it is best to leavethee. (f) Rom. 8. 17.
 * Of this
 Thousand
 Tears, a
 Book is now
 typitated for
 Mr. Browster,
 beforesaid.

P.S.A.L. 107. 8. 15. 21.—

O that men would praise the Lord for his Goodness,
 and for his wonderfull works.—

Part



Part of another Letter, writ by

Mr. ELIOT, to Mr. HUGH PETERS.

SIR;

I Have a Request to you in the behalfe of these poore Indians, we are about to make a Towne, and bring them to a Cobhabitation and Civilitie; For the accomplishment whereof, we want a Magazine of all sortis of Edge-tooles, and Instruments fit for Husbandrie, for Cloathing, &c. As Mr. Pelham, and Mr. Winslow can informe you: and I thinke the best way to be supplied, is, -- to gather a Collection of the things themselves: which any man can better spare out of his Shop, then halfe so much money to buy them. ---- So shall I, and all these poore Indians, rest engaged, to pray to the God of Heaven. -- &c.

Roxbury Octob.

12. 1649.

Your loving Brother, and
Fellow Labourer in the
Lords Worke,

J. ELIOT.

F I N I S.



ERRATA:

*He that hath suffered by his owne Errata, is desired
that with his Pen he will correſt theſt. viz. in
Title Pag.read Junij Annot. Pag.2. end, put
out, -- Secundo, Pag. 5, end, read both men.
Pag.15. line 5, read We found-- Pag 25. line
7. read, Mr. Mahew. Pag. 26. line 20. read,
ſeeke unto it.*

